

HASKETT

Epimythia of Avianus

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EPIMYTHIA OF AVIANUS

BY

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THESIS

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I. GENERAL INTRODUCTION

The epimythia¹ of Avianus constitute a difficult as well as an interesting problem. The forty-two fables in elegaic verse which constitute the whole of this author's known works have come down to us in a large number of manuscripts. Text - critical difficulties arise from the fact that these are in the main somewhat corrupt and that the fables have in consequence undergone numerous changes and additions. Canegieter² says concerning this point:

"Sed quo manifestius appareat, multa his fabulis ab aliena manu detracta, plura etiam addita, & passim plurima vitiata corruptaque in iis esse, sciendum est, Scriptores nulos mendosiores ad nos pervenisse, quam qui in scholis fuerunt triti a pueris, quorum in numero reponitur merito Avianus."

The fact that Avianus was used as a text-book in the schools is undoubtedly the principal cause of the corrupt condition of the text especially in the later manuscripts.

In connection with these fables, morals or epimythia are given, sometimes two or three for one fable. Part of these are manifestly the work of some other than Avianus. This naturally brings up the question whether some are false and others genuine, or whether all are false. This is very difficult to

¹I use the word epimythia as a general term covering promythia which are relatively rare, and the epimythia proper.

²Flavii Aviani Fabulae. Amsterdam 1731. Dissertation Chapter XVI, p.287.

decide since some of them appear in the very earliest manuscripts.¹

These epimythia are readily divided into two classes. First, those that appear in all the manuscripts from the ninth century on. Second, those that begin to appear in the twelfth century (or perhaps a little earlier) and continue through the fifteenth. This second division can again be divided into two parts. First, those that appear in practically every manuscript of this period and seem to have been firmly established as parts of the text. Second, those that appear scattered here and there through the different centuries. These appear as a rule in a single manuscript and are very rarely found in more than three or four. As one might expect they are much more numerous in the fourteenth and fifteenth centuries than prior to that time.

¹We must make an exception of the Perotti manuscript of Naples which gives no epimythia at all. But it can be shown that they are left out intentionally as the words in the titles prove that Perotti had the epimythia before him. This will be discussed later.

II. QUESTION OF GENUINENESS

The editors of Avianus have been forced to decide whether they should accept or reject the epimythia of the first class. Cannegieter¹, Lachmann² and Frozhner³ reject them, while Ellis⁴ and Baehrens⁵ accept those that appear in all the manuscripts. Lachmann is more radical in his rejections of verses than the others. Ellis⁶ in speaking of Lachmann says that he believed himself to be supported in his violent changes by Bentley⁷, who, on observing that certain epimythia were not in the Gale codex⁸, concluded that they were all spurious. It was found out later that this was a misunderstanding of Bentley's meaning, who probably had in mind only those verses which began to appear in considerable numbers from the thirteenth century onward, although one must admit that the form of expression used by him is ambiguous, and could easily allow the interpretation which Lachmann put upon it.

Cannegieter based his rejection of the epimythia

¹ Flavii Aviani Fabulae, Amsterdam 1731.

² Aviani Fabulae, Berlin 1845.

³ Aviani Fabulae, Leipzig 1862.

⁴ The Fables of Avianus, Oxford 1887.

⁵ Poetae Latini minores, Leipzig 1883.

⁶ The Fables of Avianus, Oxford 1887. Prolegomena, p. XXIV.

⁷ R. Bentley. G. Horatius Flaccus, Ed. tertia, Amsterdam 1728, on "Ars Poetica v.33-37 - "Denique ut magis scias sententias illas passim mala manu inferciri narro jam tibi disticha epimythia, quae singulis Avini fabulis subjunguntur, omnia supposita esse καὶ κακοῦ κόμματος, et in Galeano quo usus sum codice nulla comparere."

⁸ Gale O.3. 57.

principally upon the fact that Avianus was used as a text book, suggesting that some of the interpolations may have been made by the school boy and others by the master. Froehner accepts the theses of Cannegieter rather than those of Lachmann.

Baehrens and Ellis both retain the first group of epimythia, simply because they appear in the oldest manuscripts and they see no good reason for rejecting them. For instance Ellis says concerning lines 15 and 16 of Fable 2: "This epimythion is singularly flat after the former moral in 13 and 14. It is found, however, in all the best manuscripts and seems to be a part of the earliest tradition we possess of the fables." This seems to be his only reason for retaining the epimythia.

A. Epimythia in General

Besides Avianus there are three other important fabulists whose works we have, Aesop, Phaedrus and Babrius. These writers are also plentifully provided with morals, a great many of which are certainly spurious. It is generally conceded that Phaedrus wrote his own morals. He had a purpose in writing his fables beyond mere entertainment and it is interesting to notice the general characteristics of the lessons which he draws. In the first place they seem to have no fixed form. Sometimes he tells his purpose in one line and sometimes in three although most morals occupy but two verses. His epimythia refer very directly to the fable and sometimes are so closely connected that they cannot be quoted apart from the fable. They seem to have been written with the express purpose of explaining the meaning of the poem. Of the very first fable he says it was

written for such and such a purpose.

"Haec propter illos scripta est homines fabula,
Qui fictis causis innocentis opprimunt."

The epimythium to fable I. 5, is of the same order.

"Numquam est fidelis cum potente societas:
Testatur haec fabella, propositum meum."

In fable I. 15, he uses three verses to tell what the fable indicates

"In principatu commutando civium
Nil praeter domini nomen mutant pauperes.
Id esse verum, parva haec fabella indicat"

Phaedrus often uses the phrase "fabella monet" or one similar to it, but this occurs very rarely in Avianus. He often refers to Aesop in his epimythia as well as in his other works. Three times in the first ten epimythia he speaks of him.

Fable I. 3

"Ne gloriari libeat alienis bonis
Suoque potius habitu vitam degere
Aesopus nobis hoc exemplum prodidit.

Fable I. 6

"Vicini furis celebres uidit nuptias
Aesopus, et continuo narrare incipit.

Fable I. 10

"Quicumque turpi fraudi semel innotuit,
Etiam si verum dicit, amittit fidem
Hoc attestatur brevis Aesopi fabula."

The epimythia of Babrius afford as much room for

discussion as those of Avianus and are the subject of a dissertation by Ernest Hohmann entitled "De Indole atque Auctoritate Epimythiorum Babrianorum",¹ in which there is a thorough discussion of previous theories as to their origin. All scholars grant that the prose epimythia of Babrius are spurious. Hohmann divides the verse epimythia into three classes as follows: 1, Those which are genuine; 2, Those whose spurious nature cannot be doubted; 3, Those whose authenticity cannot be affirmed certainly. However, the epimythia of Babrius differ in general character from those of Phaedrus. They lend themselves more readily to quotation. The verse epimythia are usually either distichs or three lines and are likely to be as appropriate when given alone as when used in connection with the fable. In the twenty-fourth fable we have the following epimythium:

"χαίρουσι πολλοὶ τῶν ὑπερβολῆς κούφων
ἔφ' οἷς ἄγαν μέλλουσιν οὐχὶ χαίρησεν."

Another illustration of this same characteristic is shown at the end of Fable XXXV.

"Τολοῦτο πολλῶν ἐστίν ἡθος ἀνθρώπων,
οἷς ἐχερὸς ἀεὶ μᾶλλον ἡ φίλος γίγνου."

Such quotations can be found on almost every page. However, once in a while you will find a verse epimythium such as the one to Fable XXXI.

¹Regensburg, 1907.

“λέγει δ' ὁ νῦνος,, εἰς τὸ σῆν ἀκινδύνως
τῆς λαππρότητος ηὔτελεια βελτίων.”

which makes a direct reference to the fable to which it is appended. The prose epimythia regularly begin with such phrases as “οὐ λόγος διδάσκει” or “Διδάσκει
ἡνᾶς οὐ νῦνος”.

Babrius, that is the true Babrius, has still another way of giving his morals. He puts them into the mouth of one of the figures in the story. For instance the sixteenth fable, (which is the original of Avianus I) ends with a remark of the wolf to his mate: οὐ δ' εἶπε, πῶς γάρ, οὐ γυναικὶ πιστεύω. This gives the moral clearly but still some copyist has added a prose epimythium. This same thing is true of Fable CXV (the original of Avianus II) about the eagle and the tortoise:

ἢ δ' εἶπεν ἐκψύχουσα,, σὺν δίκῃ θνήσκω·
τί γὰρ νεφῶν μοι, καὶ τίς σὺν πτερῶν χρείν,
τῇ καὶ χαράβε δυσκόλως προβαίνούσῃ;“

From these examples one can see the difference between the epimythia of Phaedrus and those of Babrius. The morals such as the last two quoted from Babrius form an integral part of the whole and are undoubtedly genuine. They differ in every respect from the distichs which are merely appended to a completed fable.

Epimythia are also attached to the fables of Aesop. They are very rarely of any other form than "this fable teaches"

or "this fable declares" ("Οὗτος διδάσκει etc.). They could have been written by any one and they simply state in a clear manner the exact moral of the story.

In view of all these facts it would have been surprising if Avianus had been handed down generation after generation without epimythia. Fables, especially those of Avianus and the so-called Romulus were favorite text books for school children, and nothing is more natural than that industrious teachers should have written down the morals lest the full significance of the tale should escape the child's notice. To be sure Phaedrus undoubtedly wrote his own epimythia, so that there is nothing inherently improbable in the assumption that Avianus might have done the same. But the former are of an entirely different nature from the latter. Those of Avianus are uniformly sententious utterances obviously intended as maxims. While they are applicable to the particular story after which they are placed, they are just as significant when quoted alone. It has been proved that the greater part of those attached to Babrius are spurious, and although Avianus himself says that he took his fables from Babrius, the epimythia of Avianus show no evidence of having been composed by one who was acquainted with those of Babrius. I have compared the epimythia of Avianus with those of the corresponding fables of Babrius¹ without finding any indication that the former have

¹ I used the Greek text with Latin translation by Boissonade, Paris 1884. This subject will be thoroughly discussed in the paragraphs which follow.

been influenced by the latter. Although we must admit that there is an anterior probability that Avianus might have written some epimythia himself, very little can be gained by this concession except the conclusion that the burden of proof lies upon those who attack the genuineness of even those epimythia which are found in the oldest manuscripts. We must resort to the testimony of the manuscripts and the internal evidence for each individual instance.

B. Examination of the Epimythia of the First Group

As has been stated before, all the manuscripts with one exception contain a certain group of epimythia. This exception is the Perotti manuscript of Naples, Seg. IV F 58, which dates back from the fifteenth century but was copied by the scholar Nicolas Perotti from some much older document. It differs from other manuscripts in that a long introductory note precedes each fable. The writer either knew nothing of this first group of epimythia, or else he intentionally omitted them. That the latter alternative represents the facts in the case can be shown from a comparison of the epimythia of the first class with the introductory notes just mentioned, since these nearly always give the subject matter of the moral and occasionally the same phrasing and vocabulary, as the following examples will show. For the first fable we have this epimythium:

"Haec sibi dicta putet, seque hac sciat arte notari,
Femineam quisquis credidit esse fidem."

The Perotti manuscript gives as the note of the fable: "Nullam esse mulieribus habendam fidem." The note is

nothing more than a summary of the epimythium. In Fable V the same thing is true of the promythium. The first four lines in all other manuscripts read

"Metiri se quemque decet propriisque iuvari
Laudibus, alterius nec bona ferre sibi.
 Ne detracta gravem faciant miracula risum
 Cooperit in solis cum remanere malis."

This manuscript gives a note to the fable as follows:

"Debere se unum quemque metiri nec aliens laudibus se ornare."

Here there are three words from the promythium which are repeated in the note: metiri, quemque and laudibus. Two of these words are not in themselves significant and might have been used by one who was ignorant of the promythium. "Metiri" however is so peculiar in this connection as to make it certain that Perottti had before him these two verses.

The same thing is also true of Fable XVI. The epimythium is

"Haec nos dicta monent magnis obsistere frustra,
Paulatimque truces exsuperare minas."

And the note in the Naples manuscript reads: "Haud facile esse magnis obsistere nisi paulatim caedendo." Here again three significant words from the epimythium are repeated in the note, "magnis", "obsistere" and "paulatim".

After Fable XXIII we have the distich

"Convenit hoc illis, quibus est permissa potestas,
 An praestare magis, seu nocuisse velint."

The note to this fable reads: "Eos quibus permissa est rerum potestas posse et bene et male facere." The significant words permissa and potestas are used in both versions of the moral.

The epimythium of Fable XLII runs as follows:

"Sic quotiens duplici subeuntur tristia casu,
Expedit insignem promeruisse necem."

And the note reads "Duplici imminente calamitate magis illus-trem esse appetendam", in which there is an obvious attempt to represent the same thought by the aid of synonyms, "duplici" being the only word repeated. From these illustrations it can readily be seen that Perotti had before him this first group of epimythia. He omits entirely the notes to some of the fables but whenever he does give a note he merely summarizes the epimythia or promythia of the fable. Another interesting feature about these notes is that they bear no relation whatever to the epimythia which are undoubtedly spurious, i.e. those of the second group. One of the most common of this group is to Fable X.

"Ridiculus cuiquam cum sis, absolvere temet
Apposita veri cum ratione stude."

The manuscript has the note: "Aliquando brevi dicto evitari iustum calumniam." There is nothing about this note that would indicate a knowledge of the epimythium. From this the conclusion can be drawn that Perotti had before him an early manuscript, probably one of the ninth, tenth, or eleventh century, which contained the first group but did not have the second. Therefore this one manuscript cannot be used as evidence that

there ever existed a branch of the tradition which had neither epimythia or promythia of even the first group, so we are justified in claiming that all known manuscripts contain this group. So far as the manuscripts themselves are concerned there is no proof that these morals are spurious, nor on the other hand does the presence of these verses in even the oldest branch of the tradition prove that they were written originally by Avianus. The earliest manuscripts that have been discovered are of the ninth century, and it is perfectly possible that these promythia and epimythia might have been added any time in the four or five centuries which passed between the lifetime of Avianus and our earliest manuscripts. Had those of the thirteenth century been the earliest manuscripts known, there would have been a much greater number which would stand on exactly the same footing.

Ellis gives ten fables¹ which contain what he calls genuine epimythia, and four which contain promythia. This then makes a total of fourteen fables which give morals. Why should Avianus write morals in elegaic distichs for one third of his fables and leave the other two thirds without? Avianus, upon occasion, works a moral cleverly into the story itself, as a remark made by one of the characters. A good example of this is the ninth fable about the "Travellers and the bear." Two

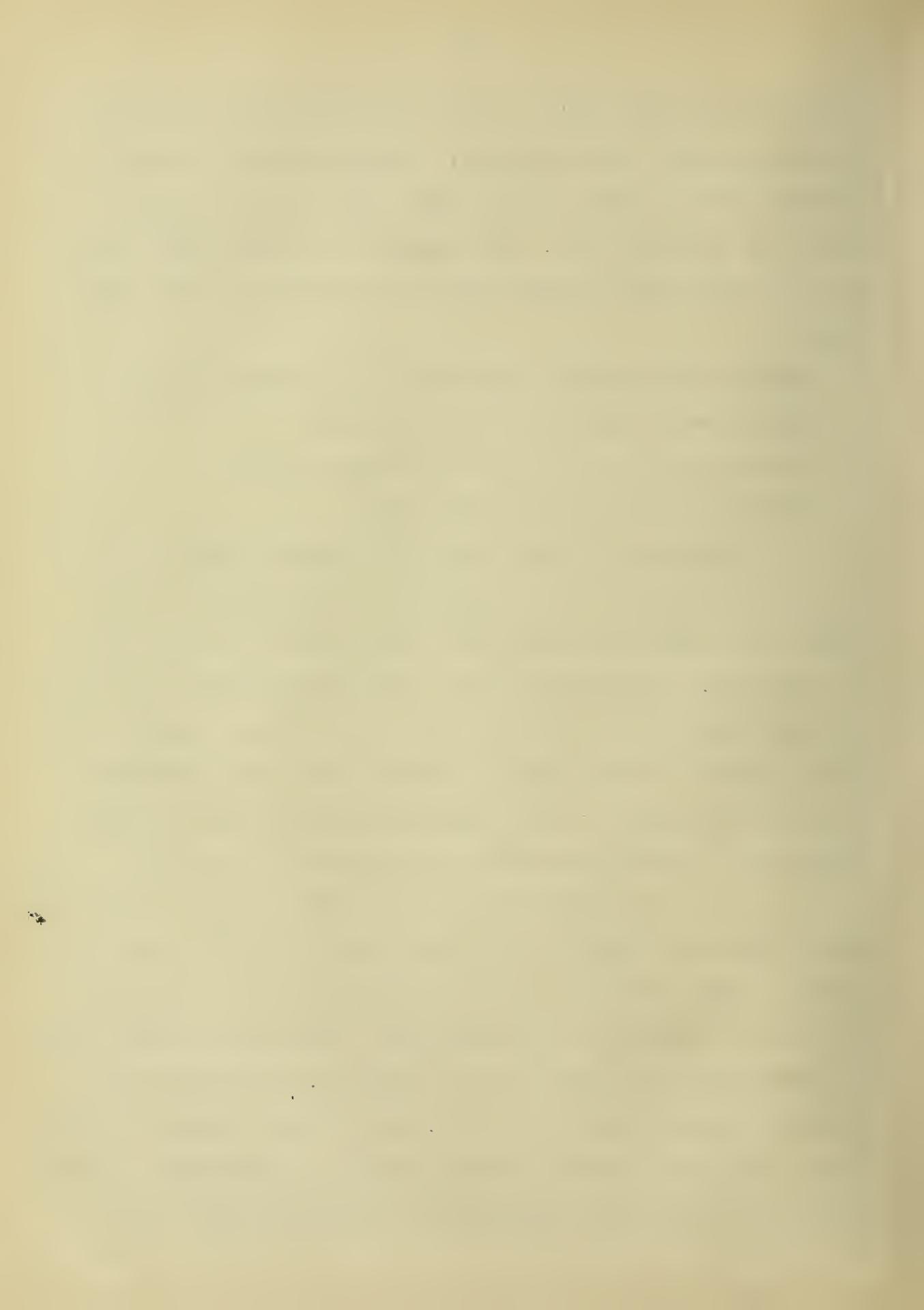
¹ Ellis has (quite groundless) doubts of the authenticity of two of these fables, nos. XXIII and XXXV (The fables of Avianus Prolegomena p.XXXI.)

companions had just sworn to aid each other in all difficulties when a bear came upon them. One immediately climbed a tree and left the other to his fate. The latter feigning death, the bear left him. The companion on coming down from the tree asked what the bear said. The second man gave this reply:

"Magna quidem monuit, tamen haec quoque maxima iussit,
Quae misero semper sunt facienda mihi.
Ne facile alterius repetas consortia, dixit,
Rursus ab insana ne capiare fera."

The same is true of the third fable. The moral is given in the answer of the tortoise to its mother. In the sixth fable about the treacherous dog, the moral is set forth the same way. Of course one must note that Avianus in so doing is only following his Greek original very closely, Aesop in the first instance and Babrius for the last two. These examples do not necessarily show that Avianus himself had any original ideas about a refined technique of introducing the moral.

It is not always easy to determine whether or no a fable ends with a moral, or at least the gist of the story, placed in the mouth of one of the characters. The different editors vary in their interpretations. According to Ellis there are thirty-one fables that end in this way, and according to Froehner and Baehrens thirty-five. Out of this number thirteen contain additional morals either epimythia or promythia. So out of the list of genuine epimythia and promythia which Ellis



gives, all but one (Fable II) give the gist of the story in words spoken by one of the characters. Thus it can easily be seen that the appendage of a distich is at all events not the prevailing method by which Avianus gives his morals.

As has been stated before, Avianus used Babrius as the source of his fables; and there are very few of the forty-two fables which do not also appear in Babrius. This brings up the question, how closely the epimythia of Avianus follow those of Babrius.

The first fable of Avianus corresponds to Babrius XVI. The former has an epimythium -

"Haec sibi dicta putet, seque hac sciat arte notari,
Femineam quisquis credidit esse fidem."

Ellis says that this corresponds very closely to Babrius and the sense is incomplete without it. As a matter of fact Babrius closes his fable with the words of the wolf to his mate, just as Avianus would close without this distich. The last two lines of Babrius are as follows:

, πῶς οὐδὲν ἄπας ἔλθεις, ωρπερ εἰώθεις;"
οὐδὲ εἴπει, πῶς γάρ, οὐ γυναικὶ πιστεύω,"

The wolf in Avianus gives a longer answer but the sentiment is the same.

'Ne mireris' ait 'deceptum fraude maligna
Vix miserum vacua delituisse fuga.

Nam quae praeda, rogas, quae spes contingere posset,
Iurgia nutricis cum mihi verba darent?'

So without these verses 15 and 16 the fable of Avianus ends much as that of Babrius. The only additional epimythium in the text of Babrius is a prose (i.e. spurious) one. It is much more general than the verses given in Avianus and states simply that men's words do not agree with their acts.

Fable II of Avianus contains an epimythium of four verses, all of which Froehner and Lachmann reject, while Cannegieter rejected only the last two. Ellis states that the last two verses are singularly flat after the first two but they are found in all the best manuscripts and seem to be a part of the earliest tradition of the fables we possess. The fable corresponds to Babrius CXV. The only moral given at all by Babrius is in the words of the dying tortoise.

ἢ δ' εἰπεν ἐκψύχουσα, σὺν δίκῃ θνήσκω·
τί γὰρ νεφῶν γολ, καὶ τίς ἦν πτερῶν χρεῖη,
τὴν καὶ χαράγε δυσκόλως προβαλούσῃ;

On this same principle the fables of Avianus could easily end without the epimythium. Cannegieter ^t emends the text in order to make the first epimythium a part of the speech of the tortoise. If this is the true interpretation then this distich should be retained and I am rather inclined to agree with Cannegieter. It then corresponds more closely to Babrius and without it the fable ends very abruptly.

Fable V contains a promythium (instead of the epimythium) which is rejected by Cannegieter, Lachmann, Froehner and Ellis. This fable does not occur at all in Babrius and as in

the other cases, the moral is superfluous and I think should be rejected.

Fable VII also contains a promythium and corresponds to Babrius CIV. There is nothing at all in Babrius which bears any relationship to this moral, for he (Babrius) starts immediately into his story. The same thing is also true of the promythia to Fables VIII and XXXIV. I see no reason why he should reject one and keep the other; neither one is necessary and I think both should be bracketed.

Fable XVI represents the thirty-sixth fable of Babrius. Both have verse epimythia but they are by no means identical. Avianus has:

"Haec nos dicta monent magnis obsistere frustra,
Paulatimque truces exsuperare minas."

Babrius has:

"Κάλαπος, μὲν οὔτως ὁ δέ γε μῆνος ἐνθαίνει
μὴ δεῖν πάχεσθαι τοῖς κρατοῦσιν, ἀλλ' εἰκέτειν"

Another very striking example is Fable XXXVI. It is the same as Babrius XXXVII and Aesop CXIII. To all three of these epimythia have been added but they are so very different that they could scarcely be recognized as belonging to the same fable. Avianus XXXVI:

"Est hominum sors ista, magis felicibus ut mors
Sit cita, cum miseros vita diurna regat"

Babrius XXXVII: Εἴργοις ἐπαίνοις, ἀργίᾳ δὲ κίνδυνος,
Διδάσκει ἡμᾶς ὁ μῆνος ὅτι ἡ κακὴ
ἐπιστήνη ἐκ θανάτου πούεται.

Aesop 113:

Οὐέος δηλοῖ, ὅτι τὸν ἀργοῦντα
κίνδυνος μένει.

Thus it can readily be seen that there is absolutely no relationship between the epimythia of Avianus and those of Babrius.¹ On the other hand it is worthy of notice that Avianus frequently follows Babrius in giving his morals in the form of a remark made by one of the characters represented in the fable.

We will now pass to the internal evidence, sense, appropriateness, syntax, diction and verse. We must admit that the syntax, diction and verse of the epimythia of the first group are good, indeed remarkably so when compared with the later epimythia. Ellis has discussed this point at length in his introduction to the edition of Avianus. The epimythia are no more awkward than the body of the poem, and in sixteen verses there is only one metrical fault *volucris explicatus* in XXVII, 10. The only peculiarities of diction are *descripta*, XXX, 17; and *diurna*, XXXIII, 14; XXXVI, 18. In the promythia there is only one metrical fault in twelve verses, *fabella*, VIII, 2.² This is Ellis' view when they are judged as a whole

¹ From the fact that Avianus elsewhere so slavishly copies Babrius, but in the epimythia alone appears to be totally uninfluenced by him, it would seem to follow that the manuscript of Babrius which Avianus used did not contain any epimythia.

² It might be worth while to state here that this same false quantity occurs again in a later epimythium obviously an imitation of this passage.

and one must agree with him that there are no more mistakes than one would naturally expect to creep into a text during the course of five centuries.

We will grant that so far as diction, syntax and verse are concerned, these verses could easily have been written by Avianus, but when you judge them from the point of appropriateness, each in its own connection, they take on a very different aspect.

Ellis states that the epimythium to Fable I is absolutely necessary in order to complete the sense. However, Babrius completed his fable without it and I do not see how this couplet is at all necessary. It is certainly no integral part of the fable, but rather a maxim, the substance of the second line of which may be found the world over. The style and "atmosphere" of the last two lines is entirely different from the others. The point seems to be that the wolf has been deceived by a woman and this is adequately given in the remark of the wolf which ends with these words:

"Quae spes contingere posset,

Iurgia nutricis cum mihi verba darent?"

Since Babrius ends in the same manner, it seems more than probable that Avianus ended without the lines 15 and 16. There is a prose epimythium to Babrius which states that people do not act according to their words but this is manifestly not Babrian in origin, and as shown above is very different from the epimythium of Avianus.

There are four verses at the end of Fable 2:

"Nam dedit exosae post haec documenta quieti
 Non sine supremo magna labore peti.
 Sic quicumque, nova sublatus laude tumescit,
 Dat merito poenas, dum meliora cupit."

Froehner and Lachmann reject all four, as has been stated above but Cannegieter read atque ait for nam dedit, and retained the first two. This makes these verses a part of the speech of the tortoise, and corresponding thus more closely to the Babrian version. The line "Ingemuit; votis haec licuisse suis" seems rather incomplete as an ending. If it is read as a part of the words of the tortoise it completes the sense of the speech and at the same time gives the moral of the fable. As for lines 15 and 16 they are absolutely unnecessary and furthermore make the ending very cumbersome. They too seem nothing more than a maxim. When compared with the epimythia which begin to occur during the eleventh and twelfth centuries they show the same characteristics of futile elaboration. (And with a slight modification could easily form a section of "Cato's distichs")

Fable III has the epimythium
 "Nam stultum nimis est, quom tu pravissima temptes,
 Alterius censor ut vitiosa notes"

This is not only unnecessary but it detracts from the effectiveness of the story. The author has given a clever little fable, the moral of which is summed up admirably in the words of the crab to its mother

"faciam, si me praecesseris' inquit,
Rectaque monstrantem certior ipse sequar."

The last two lines as given in the manuscript sound as though some school-boy might have been given the task of writing a moral in verse for this fable. Avianus himself, who had some taste even though he might not have been a great intellectual force would scarcely have destroyed the effect of his story by adding a second moral after he had so obviously taught his lesson from the words of the crab itself.

Fable number V has a promythium instead of an epimythium, which should be treated just as the epimythia. It is not necessary and it does not explain any more than is clearly shown in the body of the fable itself. It stands apart from the other lines and within itself is a little sermon on modesty of conduct. It is not a part of the fable but is simply an explanation in verse of one interpretation of the fable. It is quite like a lesson drawn by the schoolmaster for the benefit of his young pupils. The moral is clearly and excellently given in the closing words of the farmer to the ass.

"Forsitan ignotos imitato murmure fallas;
Ast mihi, qui quondam, semper asellus eris."

Fables VII and VIII are to be similarly treated. We have a promythium in each in addition to the moral given by the characters in the fables. Line 2 in Fable VIII gives the one mistake in verse

"Nec cupere alterius, nostra fābella monet,"

the a in fabella being shortened. A very few manuscripts contain fabula nostra but this is by no means the best attested reading. During the twelfth century an epimythium was composed to Fable VI which contains this exact expression. It occurs in thirty-eight different manuscripts and each one reads "nostra fabella monet", thus establishing the antiquity of this reading.

Phaedrus quite commonly used in his epimythia a phrase corresponding to "haec nos dicta monent", but this was not at all common in Babrius or Avianus and that one phrase, when found among these fables, is enough to cause one to suspect the epimythium. If this method had been common in Babrius it would not have been surprising to find it in Avianus. But we have shown above that in about three-fourths of the fables of Avianus, as they stand in the ninth century manuscripts, the fabulist has followed his model very closely. So when we come to the sixteenth fable ending with

"Haec nos dicta monent magnis obsistere frustra,
Paulatimque truces ex superare minas."

we immediately become suspicious. Here too, the reed in its final words to the oak sets forth the moral or lesson which the fabulist intends to teach.

Exactly the same conditions hold true of the epimythia of Fables XXIII, XXX, XXXVI, and XLI and the promythia of XXXIV. In each case the additional moral is entirely unnecessary since an evident lesson has already been set forth in the body of the fable. Each one is simply a maxim which has as

much value in one place as another.¹

Ellis is suspicious of Fables XXIII and XXXV as a whole and consequently rejects these two epimythia. All of these five editors with the exception of Baehrens (who accepts everything) agree that these two morals are spurious; and they also show all the faults of inappropriateness which I have pointed out in the other cases, so I shall not discuss them at length.

¹ There should be noted here the epimythium to Fable 33:

"Sic qui cuncta deos uno male tempore possunt
Iustius his etiam vota diurna negant."

It occurs as an epimythium to Fable 32 in manuscripts 5; 44; 48; and 58. Froehner does not reject it but Lachmann and Froehner do. The copyist evidently had before him a manuscript in which this verse occurred in the margin. By mistake he copied it with Fable 32 instead of 33 where it occurs in other manuscripts.

III. CONCLUSION

Out of the five editors mentioned before (those of Cannegieter, Lachmann, Froehner, Ellis and Baehrens), the first three bracket the epimythia and promythia. Ellis brackets the promythia but retains the epimythia, while Baehrens retains both. There are two reasons for retaining these morals.- The fact that they occur in the earliest manuscripts and because there are no very serious mistakes in diction, syntax and verse.

On the other hand it seems to me that there are much better reasons for rejecting them. When dealing with the second division of epimythia or those known absolutely to be false it will be shown how in the course of six centuries the epimythia had increased to such an extent that very few fables lacked them and some had as many as three or four sets. There is a group of these morals which in their general tone correspond very closely to those occurring in the ninth century manuscripts. For instance, in the twelfth century the following epimythium appeared to Fable X:

"Ridiculus cuiquam cum sis, absolvere temet
Apposita veri cum ratione stude."

and to Fable XI:

"Pauperior caveat sese sociare potenti,
Namque fides illist cum parili melior."

These are characteristic distichs of this group. Had these occurred in the ninth century manuscripts they too would seem to have properly belonged to the text. They are merely

maxims which set forth a moral. One does not need the fable to understand their meaning; they have the same significance when given alone as when used in connection with the fable. This very same characteristic is also true of the ten epimythia and four promythia which occur in the earliest manuscripts.

Avianus wrote not later than the fourth century. If such a great abundance of epimythia were composed between the ninth and sixteenth centuries, what reason have we to believe that fourteen morals could not have become established in the text of Avianus between the fourth and the ninth centuries? For there is every reason to suppose that even in this period he was used in schools, and a single teacher in a few hours might easily have composed these verses. Then too, as has been previously stated, the epimythia of Avianus do not bear the same relationship to the fable as those of Phaedrus whose genuineness is generally accepted.

Avianus followed Babrius as a model. Babrius ended his fables without the formally appended moral. It is generally agreed that the epimythia of Babrius with certain exceptions mentioned above are false. They are for the most part thoroughly bad. It is very striking to note how similar is the end of the fables of Babrius and Avianus when the epimythia of the latter are disregarded.

The most convincing reason of all for rejecting the morals is that they are so entirely unnecessary. In practically every case they occur after one moral has been given. About three fourths of the fables as they stand in

the ninth century end without the moral. In each one of these the moral is given at the very last in the words of a character himself. The other one-fourth have this very same ending. But to these there have been added certain verses which sum up or give an entirely new moral.

From the reasons as stated, it seems that all the epimythia of Avianus should be rejected. Avianus was probably from the very beginning popular as a text book. Several writers tell us of the common practice of using the fable in school. The teacher would give a fable and request that a moral should be given or, given a moral, request his pupils to write a fable. Such a practice could not do otherwise than add a great number of epimythia. The best of these new productions would then be copied into the margin of a manuscript and as years passed on gradually creep into the text and became an integral part of it. In some such way as this the epimythia became a part of the tradition of Avianus. I do not believe that they were originally written by the fabulist himself.

P A R T II.

E P I M Y T H I A I N T H E L A T E

M A N U S C R I P T S

I.. INTRODUCTION

It is very difficult to determine exactly when this second group of epimythia first began to appear. They do not occur at all in the ninth century manuscripts, but are found in the margins of two tenth century manuscripts, numbers 42 and 53. Unfortunately Dr. Alfred Holder in his collation of ¹42 does not give the date of the hand, simply stating that they are written in the margin in a later hand. The one epimythium which occurs to 53² is also written in the margin by a twelfth or possibly a thirteenth century hand. The same thing is true of the eleventh century manuscripts. Number 62 contains one epimythium in the margin by a twelfth century hand. However, by the twelfth century they have begun to be incorporated into the text. So we know certainly that some of them appeared at least as early as the twelfth century. The earlier epimythia of this group are as a rule respectable both in syntax and prosody; but those that occur for the first time in the fourteenth and fifteenth centuries are for the most part very bad. Their Latin is often corrupt, and sometimes it is utterly impossible to make sense out of the forms used. The meter is frequently faulty, short syllables being used for long and vice versa, and in some cases the lines lack the requisite number of verses. These defects will be pointed out in the text which follows below.

¹Philologus 1906. I used this collation since I did not have access to the manuscript.

²For the library numbers of the manuscripts see the list preceding the text book.

II. LIST OF THE EPIMYTHIA ACCORDING TO THE
AGE OF THE MANUSCRIPT

There are five ninth century manuscripts of Avianus but none of them contain any of this second group of epimythia. Two out of the three tenth century manuscripts contain epimythia; 42 and 53. These morals are of two lines each and are written in the margin by a twelfth century hand. They are given for Fables VI; XI; XII; XIII; XVII and XXVIII. Five of these are contained in 42. The one epimythium to Fable XXIX in 62, an eleventh century manuscript, is marginal and belongs to the twelfth century.

When we come to the twelfth century, the epimythia are much more numerous. Out of five manuscripts all but one contain them. The greater part of these also occur in the margin but in manuscript 4 they have been incorporated into the text, thus showing that some of these epimythia are at least as old as the twelfth century. In addition to those mentioned as being in the margin of the tenth and eleventh century manuscripts, in this century epimythia occur to the following fables: X (2)¹; XIV (2); XV; XIX; XX; XXV; XXVI; XXXI; XXXVIII. This makes an addition of nine epimythia, some of which date from this century and others (in the margin) from a later century.

During the thirteenth century the moral writers were

¹ The numeral (2) placed after the number of the fable indicates that two entirely separate epimythia occur to this one fable.

still more active. In addition to those dating from the preceding centuries we have two new epimythia added to the third fable and one to the fourth. Another moral is given Fable XII in addition to the one already reported upon. Fable XIV is given another new one, which makes three for this one fable. XVII, XIX and XX are lengthened in the same manner, while XXXIV and XXXIX receive their epimythia for the first time. Thus the thirteenth century added ten new epimythia to the list.

During the fourteenth century a group of three closely related manuscripts appeared, Nos. 8, 19, and 35 (illustrated), which added greatly to the supply of epimythia. They contain new epimythia to every fable which the manuscript contains. Fable I receives its one and only epimythium of the second group from these manuscripts. Two new morals appear for Fable III as well as for XIV and XX. In addition to these we have new verses for Fables IV; IX; X; XI; XII; XV; XVI; XVIII; XIX; XXII; XXIII; XXIV; XXV; XXVII; XXXII; XXXV; XXXVI and XL, making a total increase of twenty-six.

In the course of the fifteenth century several new epimythia made their appearance but they differ from the earlier ones in that they are scattered through a larger number of manuscripts. The majority of new ones that occur during the fourteenth century are to be found in the three illustrated manuscripts mentioned above. But the new ones in the fifteenth century very seldom occur in more than one manuscript. The following is a list of them: XV; XVII; XVIII; XIX; XXI (3); XXII; XXIV (5); XXVIII; XXXIII (3); XXXIX, a total of eighteen

Yes, but most of them weren't
put there until 13th cent.
or later.

new epimythia.

The rapid increase of the epimythia during the last three centuries is clearly shown by the following statistical summary. Sixteen epimythia occur in the text or margins of manuscripts earlier than the thirteenth century. Since from this time on they were well established in the text, they probably date from about the twelfth century. Ten appear in the thirteenth, twenty-six in the fourteenth, and eighteen in the fifteenth century. This increase is due to a more general use in the schools and corresponds pretty closely to the wider diffusion of elementary education and the taste in this sort of text book. Avianus and Dionysius Cato were the favorite authors studied in the schools.¹ Phaedrus was extant at this time only in a prose version and imitations seem not to have been so popular in the school-room because he did not give the desired exercise in elegiac verse, that Avianus furnished. But the fables of Avianus, dealing for the most part with mere matters of wordly wisdom and questions of personal propriety in conduct and composed in ^{el}giac distich, adapted themselves readily to the school-master's desires. The more text books

¹(1) F.A. Specht: Gesch. d. Unterrichtwesens in Deutschland. Stuttgart 1885, pp.52 and 103.

(2) Ernst Voight: Das Erste Lesebuch des Triviums in den Klostern und Stiftsschulen des Mittelalters 11-15 s. Jahrb. Bd. I 1891, pp.42, 52.

(3) M. Manutius: Gesch d. Lat. Literatur d. mittelalters. Müllers hdbch. IX 2. München 1910, p.574.

(4) M. Boas: De Librorum Catonianorum Historia atque compositione. Mnemosyne 1913, p.1 and 5.

copied and the greater number of times they were used, the more morals appeared. The manuscripts themselves show plenty of evidence of such utilization as text books. In many of them a small number will be seen above each word in the line. Examination will show that these numbers indicate the order in which the words are to be translated. Another method frequently used was to place dots above the different words, one over the first word, two over the second, three over the third and so on. So as elementary education was more widely diffused and new schools were founded the ^{number of} epimythia of Avianus increased. Each individual had his own idea concerning the moral, and each felt privileged to write a new epimythium if he felt so inclined.

III. TEXT BOOK OF THE EPIMYTHIA CONTAINED
IN THE LATE MANUSCRIPTS

* A star placed before a verse indicates that the verse has not been edited by Froehner.

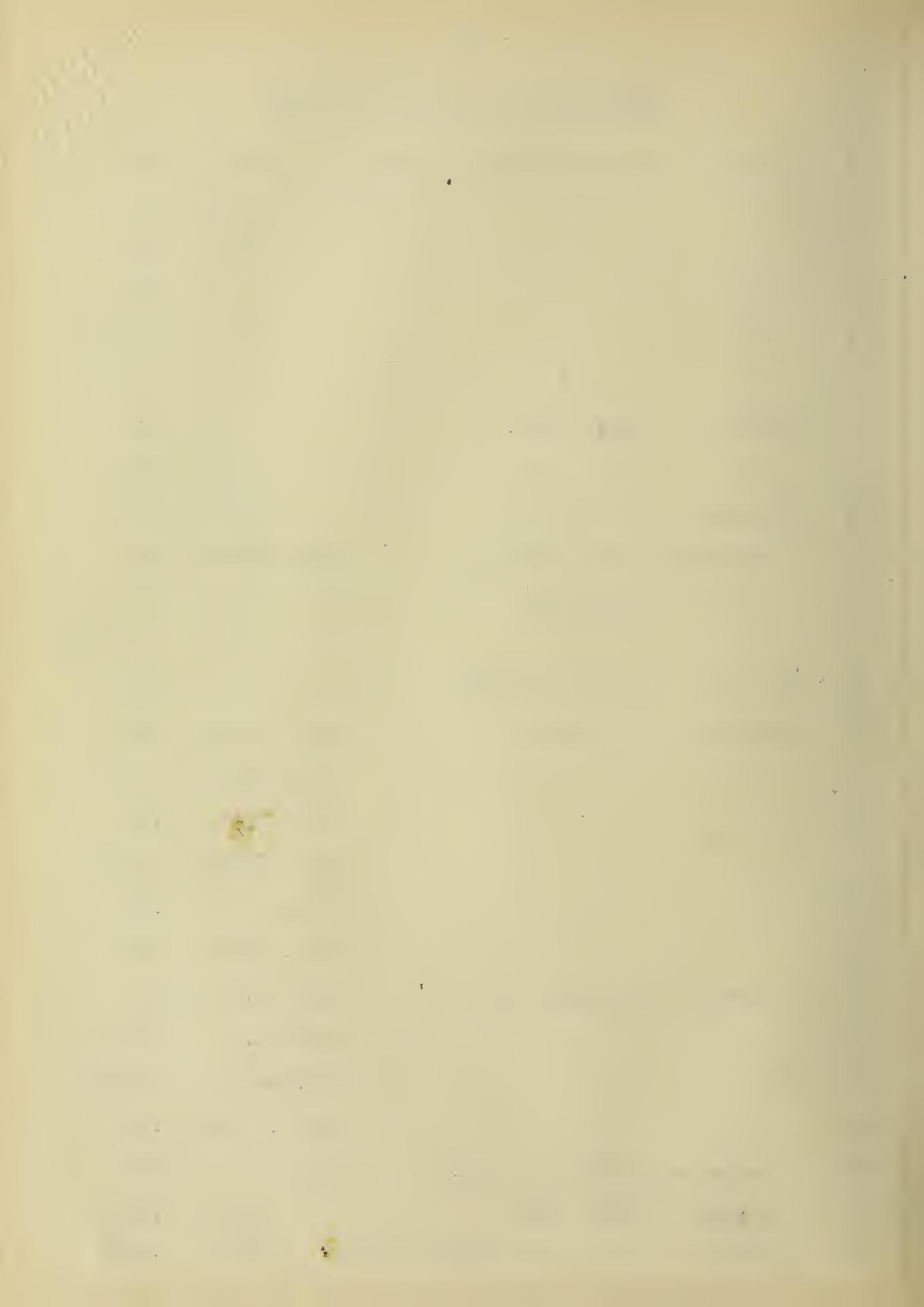
† † Indicates corrupt passages.

[] Indicates superfluous words.

< > Indicates words substituted for the sake of metre.

Manuscripts Used for This Text

1	Krakau	Universitate Bibliothek	2233	S.XV
1A	"	"	2195	S.XV
1B	"	"	2460	S.XV
2	Prag	"	545	S.XIV
3	"	"	546	S.XIV/XV
4	"	"	1625	S.XIII
5	Vienna	Kais. Bibl.	303	S.XIV
6	"	" "	3261	S.XIII
7	Brussels	Bibl. Roy.	11193	S.XIV
9	Cambridge	Trinity College	Gale 0.3.57	S.XII
10	"	Peterhouse	2.1.0	S.XIII/XIV
11	"	"	2.1.8	S.XIII/XIV
13	Lincoln	Chapter Library	C.5.8	S.XIII
14	London	Brit. Mus.	Add. 10090	S.XIV
15	"	" "	Add. 21213	S.XIII
16	"	" "	Reg. 15AVII	S.XIV
17	"	" "	Reg. 15AXXXI	S.XIII
18	"	" "	Harl. 4967	S.XIV
19	"	" "	Add. 33781	S.XIV
20	Oxford	Bodleian Libr.	Auct.F.2.14	S.XI
21	"	" "	Auct.F.5.6	S.XIV
22	"	" "	B. N. Rawl. III	S.XI/XII
23	"	" "	Rawl. 552C	S.XIII
24	Winchester	Cathedral Libr.	III A	S.XV
25	Besançon	Bibl. Publ.	534	S.XIII
26	Dijon	" " (abbe Liteaux)	497	S.XIII



27	Paris	Bibl. Nat.	5570	S.IX/X/XI(?)	
28	"	" "	8048	S.XIII	
29	"	" "	8093	S.IX	
30	"	" "	8302	S.XIV	
31	"	" "	9636	S.XV	
32	"	" "	13026	S.IX	
33	"	" "	15155	S.XIII	
34	"	" "	15160	S.XV	
35	"	" "	1594	S.XIV	
36	Berlin	K. K. Bibl.	193	S.XIII	
36A	"	-----	Diez B Santen 60	S.XIV	
36B	"	-----	381	S.XV	
36AA	"	-----	2780	S.XV	
37A	Darmstadt	-----	27	S.XV	
37B	Donaueschingen	Fürstlich Fürstenbergische Bibl.	Amplonianische Bibl.	quart.21	S.XIV
38	Erfurt	Amplonianische Bibl.	27	S.XV	
39	"	Amplon	094	S.XIV	
40	Erlangen	Univ. Bibl.	849	S.XV	
41	Karlsruhe	Hofbibliothek	339	S.IX/X	
42 ¹	"	"	LXXIII	S.X	
43A	Maihingen	Fürstl. Öttingen Wallersteinsche Fidei Kommiss. Bibl.	635	S.XV	
44	München	Hof. Staat Bibl.	237	S.XV	
45	"	" " "	391	S.XIV	
46	"	" " "	609	S.XV	
47	"	" " "	4146	S.XV	

¹ I used the collation of ms. 42 as given by Dr. Holder in *Philologus* 1906.

48	München	Hof. u. Staat Bibl.	14703	S.XV
50	"	" " " "	18910	S.XV
49	"	" " " "	22404	S.XV
51	"	" " " "	26781	S.XV
52	Pommersfel- den	Gräfl Schönbornsche Bibliothek	2671	S.XIV
52	Stuttgart	Kgl. Landes Bibliothek	34	S.XIV
53	Trier	Stadt bibl.	1093	S.X
54	Wolfenbüttel	Herzogl. Bibl.	13.10 aug.	S.XIII
55	"	" "	37.34 aug.	S.XV
56	"	" "	87.5 aug.	S.XIII
57	"	" "	288 Gud.	S.XIV
58	"	" "	185 Helmst.	S.XV
59	Leiden	Univ. Bibl.	Voss.L.Q.86	S.IX
60	"	" "	Voss.L.O.15	S.X
61	"	" "	Voss.L.O.89	S.XII
62	Florence	Laurentian Libr.	Plut.LXVIII.24	S.XI
63	"	" "	Ash 6.1813	S.IX
64	"	Bibl. Réccardienne	574	S.XIV
64A	"	Laurentian Libr.	Plut.91 sup4	S.XV
65	Naples	R. Bibl. Nazion	Cod Perott Seg.4 F 58	S.XV
66	Reggio Emilia	Bibliot. Municip.	C VIII.C.10	S.XIII/XIV
67	Sandanide del Friuli	Bibl. comm.	97	S.XV
68	Rome	Bibl. Apost. Vat.	1663	S.XIII
69	"	" " "	ottob.1297	S.XIII
70	"	" " "	" 3025	S.XV
72	"	" " "	" 1573	S.XIII
73	"	" " "	Reg. 1424	S.IX/X

74	Rome	Bibl. Apost. Vat.	Reg.1556	S.XIII
75	"	" " "	" 2080	S.XIII
77	Basel	Offentl. Bibl.	A.N.II.42	S.XV
78	Bern	Stadt u. Hochschul Bibl.	688	S.XIII
79	St.Gall.	Stifts Bibliothek	1396	S.XI/XII

Fable I.

17 * Adam Samsonem, regem David et Solomonem.
 * Femina decepit; cepit et arte sua.
 * Ingemiscit egens ubi non est femina, saltem
 * Femineus dulcis omnia vincit amor.

(17-20) In 8; 19; 35. (S.XIV)

17. Sansonem, 8; 35. Sensonem, 19 (correxi).
 19. ingemescit, 19.

17. The spelling Samson seems to be used for all cases in the Vulgate, which is ultimate authority in this monkish epimythium, as "in Samson", "apud Samson", "ad Samson". This spelling would cause the verse to lack one foot, so I have corrected the spelling but retained the inflection.

19. Ingemiscit is bad because of the metre, the syllable "gem" is used as long when it is really short. The use of saltem as a conjunction is also a solecism.

20. Ovid has a verse something like this, (Mores III 2, 40.)
 "Captaque femineus pectora torret Amor?"

The futility and inappropriateness of this epimythium is especially noteworthy, as well as its monkish origin. The moral drawn has no real connection with the subject of the fable.

Fable I.
 an ?
 simple name
 nature human
 tasteless name.

Fable III.

13 * Arguitur merito, qui recta docere laborat,
 * Nec sequitur rectum sed vitiosa magis.

15 * Sed quicumque docet verbis factis quoque debet;
 * Haec stabilire aliter despeciendus erit.

17 * Cernere festucam mos est in fratris ocello,
 * In propriis oculis non videt ipse trabem.
 * Quae culpare soles, ea ne tu feceris ipse.
 * Turpe est doctori cum vitiosa facit.
 * Nullitus imponas onus importabile nulli,
 * Vellera quae digito nulla movere velis.

23 * Qui cupit alterius ab ocello tergere labem,
 * A proprio citius exuat ille trabem.

13-14, In 66, (S.XIII) 15-16, In 15 (S.XIII)

17-22, In 8; 19; 35. (S.XIV) 23-24, In 2, (S.XIV): 55, (S.XV)

15. set, cod. (correxi).	22. que, codd. (correxi).
16. hec, cod. (correxi).	23. oculorum egere, 2.
18. impropriis, codd. (correxi).	24. eruat ipse labem, 2.
19. que, codd. (correxi).	
20. viciosa, codd. (correxi).	
20. vitiosa facit] culpa redarguit ipse, 19; 55.	

21. Note the barbarous nullitus.

Verse 20 is also contained in 55.

Table IV.

17 Dura minando tuum caveas armaveris hostem,
 Arte valet vinci qui leviore modo.

19 * Sermones opera vincunt laudabiliora,
 * Absque bono fine verbula pauca valent.†

17-18, In 15, (S.XIII; 43A; 48A 49. (S.XIV)

19-20, In 8; 19; 35. (S.XIV)

 17. tunc, 15. mirando, 15. cautela, 15.

18. arte] cito, 15. leviori, 48A.

20. valant, 35.

 17. Note the false quantity in minando.

Froehner reads tu for tuum to avoid the fault. Three of the manuscripts read tuum and one, 15, reads tunc which really confirms tuum. I see no occasion to emend verses such as these in order to avoid an error of which the author was probably quite capable.

V

Ins est ut pectus ferre si horum valle expers
 totum terrum solere. *Thalassae* (37)

Fable VI.

13 Ne sibimet quisquam de rebus inaniter ullis
 Quod nequit imponat, nostra fabella monet.

13-14, In 53 (S.X, in margine a manu XII). 4; 20 (in margine),
 (S.XII). 15; 25; 28; 36; 56; 74 (S.XIII). 2; 3; 5; 14;
 16; 18; 30; 38; 45; 50 $\frac{1}{2}$; 52; 57 (S.XIV). 1; 1A; 1B; 24;
 31; 34; 43A; 44; 46; 48; 48A; 49; 55; 58; 64A; 67; 77
 (S.XV).

13. ne sibi vir, 16. nemo, 20. nec, 48; 49. non, 57.
 neve probet quis, 74. quicquam, 18; 20.
 quemquam, 38. quisquam, 55. illis, 20. ollis, 48A.
 veraciter, 1A; 1B.

14. quis, 25. quas, 14. quit quam, 58.
 quam nequid sumat, 74. nequid, 4; 31; 36.
 hinc ponat, 48A. ista, 1A; 1B; 24; 55; 49; 77.
 flabella, 1; 1B; 44.

In verse 14, Froehner reads fabula nostra instead of nostra fabella. Every manuscript contains nostra fabella. This makes faulty prosody since the first "a" in fabella is long. This same mistake occurs in the second line of the pro-mythium to Fable VIII. Though in this place Froehner inconsistently retains the reading nostra fabella. I keep the original reading although the metre is not correct inasmuch as the author of this epimythium had undoubtedly the words of VIII, 2 in mind.

Feb. 1911

Secundum quisquis genitivus et genitivum
 utrumque natus que inveniuntur (7. may)

Table IX.

25 * Confidens homini male dicitur ore videntis.
* In dubiam cunctis non adhibeto fidem.
* Fratribus in falsis exosa pericula sub sunt.
* † Subiectum multis lubricat rara fides.

25-28, In 8; 19; 35. (S.XIV).

26. dubiem, 35. (An "dubiis"?)

27. sunt (manu altera).

26. non, (although bad is used for ne to avoid hiatus).

28. There is absolutely no meaning for subiectum and the corruption seems to include several words.

Table X.

13 Ridiculus cuiquam cum sis, absolvere temet
Apposita veri cum ratione stude.

15 Se risu quicumque novo sciat esse retentum,
Arte magis studeat quam prohibere minis.

17 * Fuscata cervice, stude ne praevitearis,
* Crine capillata; calva secunda patent.

13-14, In 20.(in margine); 22.(in margine) (S.XII). 11; 13;
15; 17; 25; 28; 56; 68; 74. (S.XIII). 2; 3; 5; 8; 14;
16; 18; 19; 21; 30; 35; 38; 45; 50 $\frac{1}{2}$; 52; 57. (S.XIV).
1; 1A; 1B; 24; 31; 34; 43A; 44; 46; 47; 48; 48A; 49; 55;
58; 70; (S.XV).

15-16, In 4. (S.XII). 69. (S.XIII). 2; 3; 5; 30; 64; 45.(S.XIV)
1; 1A; 1B; 44; 48; 49; 64A; 67. (S.XV).

17-18, In 8; 19; 35. (S.XIV).

13. ridiculum, 1; 1A; 2; 3; 13; 31; 43A; 44; 45; 46; 48; 48A;
49; 58; 77.

ridiculo, 5; 8; 14; 15; 16; 19; 35; 52; 55.

ridicula, 47. ridiculis, 68.

cuiquam[populo, 3; 13; 17; 21; 43A; 48A; 77.

[pópuli, 1B; 58.

quisquam, 38. quiquam, 47. scis, 1A; 1B; 5; 8; 35; 74.

vis, 15; 16. tumet, 8; 19; 35. iocis, 1A; 1B; 48A.

14. opposita, 5; 8; 11; 16; 19; 20; 21; 22; 24; 25; 34; 44;
49; 68; 77.

vera, 17. vatione, 68.

15. sic, 1A; 1B; 3; 64; 64A; 67; 69. risus, 30. risum, 64.
fluunt, 30. se forat, 69. contentum, 1; 2.

16. certet, 1; 55. studat, 5. studeas, 15; 30. nimis, 67.

17. cernice, 8.

18. capilata, 35.

Table XI.

15 Pauperior caveat sese sociare potenti,

16a Namque fides illist cum parili melior.

16b* Nam fragili fidus nesciat esse potens.

15-16a, In 42.(S.X, in margine a manu altera). 4; 20.(in margine);
 22.(in margine). (S.XII). 11; 13; 15; 17; 23; 25; 28; 33;
 36; 54; 66; 68; 69; 72; 74. (S.XIII). 2; 3; 5; 14; 16;
 18; 21; 30; 38; 45; 50 $\frac{1}{2}$; 52; 57; 64. (S.XIV). 1; 1A; 1B;
 24; 31; 34; 36AA; 43A; 44; 46; 47; 48; 48A; 49; 55; 58;
 64A; 70; 77. (S.XV).

16b, In 3, (S.XIV).

15. educat, 13. caviat, 18; 38. sese] posse, 45. sic se, 58.
 pauperior] debilior, 58.

16. nam, 49; 59; 77. brevis, 49; 59. illi, 1; 1A; 1B; 4; 5;
 13; 14; 15; 18; 20; 21; 23; 36; 38; 44; 48; 49; 52; 54;
 57; 64; 66; 68; 72. illi est, 11; 16; 17; 22; 28; 30; 31;
 33; 34; 36; 36A; 42; 46; 47; 48A; 50 $\frac{1}{2}$; 58; 59; 64A; 69; 77.
 illi sit, 2; 3; 25; 42; 55.
 meliore brevis, 13; 17; 13; 58. meliore fides, 49; 59.

16b. nescat, cod. (correxi).

In verse 16a, twenty-four manuscripts omit est entirely, twenty-two write illi est, and neither has a preponderance of either the oldest or best manuscripts. If taken as hiatus it makes an extra syllable, but the line was undoubtedly read with crasis of which Froehner's reading "illist," which I have followed, is only a graphic representation.

Table XII.

13. Non me ridenti vultu, sed cernere tristi
Fas erit, et vacua sint tibi vota tua.

15. Unius accepto peccat grave quisque talento,
Si, quod ab hoc sumpsit, imputat hoc alii.

17 * Cui tantus magno census tum munere crescit,
* Reddat huic grates quo tribuente tulit.

19 * Non est altare bene pro reliquo spoliandum;
* Gratia reddatur unde iocunda venit.

13-14, In 42. (S.X, in margine a manu altera). 20. (in margine);
22 (in margine). (S.XII). 11; 13; 15; 17; 25; 28; 36; 54;
68; 69; 74. (S.XIII). 2; 3; 5; 8; 14; 18; 19; 21; 30; 35;
38; 45; 52; 57; 64. (S.XIV). 1; 1A; 1B; 24; 31; 34; 43A;
44; 46; 48; 48A; 49; 55; 58; 70; 77. (S.XV).

15-16, In 11; 13; 15; 25; 28; 68; 69. (S.XIII). 2; 3; 5; 8; 14;
16; 18; 19; 30; 35; 38; 45; 50½; 52; 57. (S.XIV). 1; 1A;
1B; 31; 34; 43A; 44; 46; 47; 48; 48A; 49; 55; 58; 70; 77.
(S.XV).

17-18. In 5. (S.XIV).

19-20, In 8; 9; 35. (S.XIV).

13. ridente, 45. voltu, 2; 3; 15; 44; 48; 49.

14. phas, 1A; 1B; 2; 31; 48; 48A; 49; 58; 59. eat, 36. est 11;
13; 18; 22. ut, 1; 48A; 64; 74. at, 11; 25; 28; 57.
mihi, 18; 77. mea, 45.

15. excepto, 47. arepto, 69. talendo, 30; 47.

16. si, (19; 35 omittit). vis, 35. et, 46. se, 47. quid, 1;
5; 11; 15; 17; 30; 38; 48; 55; 58; 69; 70; 77. quis, 8;
1A; 1B; 14; 35; 45; 48A; 49. quos, 31. ad, 2; 3; 5; 15;
18; 30; 34; 47. ob, 48A; 49. ad huc, 15; 30. hec, 30.
alliis, 1A; 2. aliis, 1B; 3; 13; 38; 44; 49; 55; 58; 77.
alio, 16. alios, 48.

Fable XII. Continued.

19. spoliendum, 19.
20. Gracio, codd (correxi).

15. Froehner reads nam nimis instead of unius against all the manuscripts. His reading is not necessary because of metre; the *i* in unius may be either long or short, it is scanned as short in Lucretius 2, 379; Virgil, Aeneid I, 41; Horace, Satires I, 6, 13. As far as the sense is concerned unius seems to be used here in the vulgar latin sense of aliquis, someone, the meaning of which gave rise to the indefinite article in the Romance languages and there can be no doubt that this was the reading of the original.

Fable XIII.

13 Dum cupis illatum tibimet persolvere damnum, MS. C. 1. v. 13. 13⁸ and 13⁹
 Absque tuo damno hocce caveto fore.

15 * Non spernas aliquem subita de clade gementem,
 * Ne quandoque minis obuiet ille tuis.

47th Aug^{ust} 18th between 13⁸ and 13⁹

13-14, In 42 (S.X in margine a manu altera.) 4; 20 (in margine)
 (S.XII). 11; 13; 15; 17; 25; 28; 68; 69; 74. (S.XIII).
 2; 3; 5; 14; 18; 30; 38; 45; 52; 57; 64. (S.XIV). 1A; 1B;
 24; 31; 34; 43A; 44; 46; 47; 48; 49; 55; 58; 64A; 77.
 (S.XV).

15-16, In 50½ (S.XIV).

13. cum, 15; 38; 47; 64A. potes, 30, 68; 74. timeas, 64A.
 absolvere, 3; 4. dampnum codd. (correxi).

14. tui, 4; 14; 52; 64A; 69. tuis, 1A; 1B; 15; 42; 44; 46;
 48; 74; 77. dampnis, 1B; 42; 44; 46; 68. damno, 55.
 damnis, 1A. forte, 3; 14; 17; 30; 52; 55; 68. fac, 5.
 ipse, 1A; 1B; 15; 20; 48. docte, 24; 28; 34; 38; 43A;
 52; 64; 64A; 74. licetque tu, 58. docto, 49. posse, 45.
 cavendo, 2. quieto, 77. poterio, 5. fiat, 42. tibi,
 64A; 77.

16. quandocumque, cod. (correxi).

Froehner prints docte for hocce, a reading which appears only in the later manuscripts and is clearly an emendation of hocce.

Fable XIV.

15 Nolo velis rerum quicquam laudare tuarum,
Ni sint alterius ore probata prius.

17 Sic mos est hominis, quicquid sibi fecerit ipse
Vile licet maneat, approbat ipse tamen.

19 * Laus falsata nimis proprio sordem scit in ore,
* Incitat in risum laus falsata sibi.

21 * Si quis amat ranam, ranam, putat esse Dianam.

15-16, In 20 (in margine); 22 (in margine) (S.XII). 11; 13;
15; 17; 23; 25; 28; 33; 36; 68; 69; 74; 75; 78. (S.XIII).
2; 3; 5; 8; 14; 16; 18; 19; 21; 30; 35; 36A; 38; 45; 50 $\frac{1}{2}$;
52; 57; 64. (S.XIV). 1; 1A; 1B; 24; 31; 34; 36AA; 43A;
44; 46; 47; 48; 48A; 49; 55; 58; 64A; 70; 77. (S.XV).

17-18, In 20 (in margine); 22 (in margine) (S.XII). 15; 25;
28; 68; 74; 75. (S.XIII). 3; 8; 14; 16; 18; 19; 21; 35;
38; 45; 52; 57. (S.XIV). 1; 1A; 24; 34; 43A; 46; 47; 48;
48A; 49; 55; 58; 64A; 70; 77. (S.XV).

19-20, In 8; 19; 35. (S.XIV).

21, In 75 (S.XIII); 34 (S.XIV).

15. ne, 21. noli, 50 $\frac{1}{2}$. quis, 8. quidam, 1B; 20; 14; 30; 43A;
48. quisquam, 3; 35; 38; 69. quid, 36AA. quique, 35.
memento, 17.

16. si, 22; 57. nisi, 1; 43A; 47; 64; 64A. fuit, 33.
laude, 43A; 49; 77. voce, 68; 74.

17. ergo, 14; 52. hic, 64A. quidquam, 48. quidque 43A.
quid quit, 14. hominum, 8; 19; 35. homini, 68; 74.

18. maveat, 35. maniat, 38; faciat, 48. conprobat, 1A; 3;
45; 52; 55; 68; 77. illi, 45; 75.

19. falciata, codd. (correxi). sorde, codd. (correxi).

20. falciata, codd. (correxi).

21. Dyanam, 34.

Fable XIV. Continued.

17. Froehner needlessly reads fatui for hominis and quod quicquid instead of quicquid sibi contrary to the reading of all the manuscripts and with no material improvement in sense.

18. Froehner reads fuerit for maneat, but this does not occur in the manuscripts and it is quite inexplicable that maneat should ever have displaced so common and natural a word as fuerit.

Fable XV.

15 Si quadam virtute nites ne despice quamquam; *Ms. 6 K*
 Ex alia quadam forsan et ille nitet.

17 * Omne decus tollit superbia vana.
 * Iactantibus metu cito dedecus omne venit.

19 * Noli despicere socios, ne despiciare;
 * Ac volo pavonis litem gruis ut doceatis.

 15-16, In 4; 20; 22 (in margine) (S.XII). 11; 13; 15; 17; 23;
 25; 28; 33; 36; 54; 66; 69; 74; 75. (S.XIII). 3; 5; 8;
 14; 16; 18; 19; 21; 30; 35; 38; 45; 50½; 52; 57; 64. (S.XIV).
 1; 1A; 1B; 24; 31; 36A; 36AA; 43A; 44; 46; 47; 48; 48A;
 49; 55; 58; 64A; 70; 77.

17-18, In 8; 19; 35. (S.XIV).

19-20, In 58, (S.XV).

 15. qua, 30; 66. nectis, 8; 19; 35. vetes, 11; 24; 69.
 lutes, 1B: nec, 16. non, 1B; 18; 43A; 47; 48A; 49; 50½.
 noli, 66. respue, 13; 20; 69. respice, 47. quemquam,
 17; 18; 21; 36AA; 38; 43A; 44; 45; 49; 64; 48.

16. quidem, 15. parte, 54. forsitan, 1; 1A; 1B; 3; 8; 13;
 15; 18; 19; 21; 23; 24; 28; 35; 36; 36A; 43A; 44; 45; 47;
 48; 48A; 49; 50½; 54; 55; 58; 70; 74; 77. ipse, 1A; 1B;
 24; 30; 48. vitet, 11; 69. lutet, 1B. licet, 74.

18. mihi, 35.

19. despiciere, cod. (correxi).

20. dociat, cod. (correxi).

 16. "forsitan" is probably a gloss on forsan, and on being
 taken in, it displaced the et, the reading of the oldest manu-
 script.

Table XV. Continued.

17-18. Metre is bad in both these verses. 17 lacks one foot and one additional syllable.

18. me, obviously corrupt. Perhaps we should read iactantique.

19. The metre is faulty, the last e in despicere being treated as long.

Fable XVI.

21 * Si fugis in bassum cupias transcendere saepe,
* Alta petunt venti tutius ima iacent.

21-22, In 8; 19; 35. (S.XIV).

21. fingis, 19. transsande, 35. tucius, codd.(correxi).

22. yma, codd.(correxi).

21. Bassum is medieval latin, meaning depth, See Du Cange;
Glossarium mediae et Infimae Latinitatis s.v.

A different copyist in 24
46A
75.

Fable XVII.

19 More volant iaculi clandestina verba nocentis,
Nec praescire palam, laederis unde, potes.
21 Bruta licet soleant animalia cuncta timeri,
Omnibus est illis plus metuendus homo.
23 * Plus aequo pavidos confortant saepe superbi
* Qui, quia confident viribus, hinc pereunt.

19-20, In 42 (S.X in margine a manu altera). 20 (in margine);
22 (in margine) (S.XII). 15; 25; 28; 33; 54; 68; 69.
(S.XIII). 3; 14; 16; 30; 38; 45; 50 $\frac{1}{2}$; 52; 57; 64, (S.XIV).
1; 1A; 1B; 31; 34; 36AA; 43A; 44; 46; 48; 49; 55; 77.
(S.XV).
21-22, In 13; 68; 74, (S.XIII). 3; 18; 30; 38; 45, (S.XIV). 1;
1A; 1B; 31; 34; 43A; 46; 48; 49; 58; 77. (S.XV).
23-24, In 47, (S.XV).

19. volat, 20; 31; 44. voltu, 25. iaculo, 36AA. ioculi, 77.
clam destina, 68; 69; 77. fallacia, 1B. verbo, 31.
missa nocentis, 1. loques, 3. loquitis, 49. necantes,
1A; 1B; 25; 57. latent, 48.
20. praecire, 25. mostrant, 64. lederis cod. (Froehner cor-
rexit). potest, 68.
21. licerit, 38; 46. solant, 38. solent, 1A; 58. fera, 34.
temere, 30. timere, 68.
22. aliis, 1A; 1B.

19. Note the false quantity in Clandestina.

Froehner interchanges the order of the first two couplets giving verses 21 and 22 as 19 and 20. I take the order as given above because 19 and 20 appear at least as early as 21 and 22 and the order is given thus in the greater number of manuscripts..

Carta = charta ?, Kápt'a?
Quia for quod conj. often in LL

Fable XVIII.

19 * Sermones blandos blaesosque cavere memento,
 * Credulitas nimia simplicitate nocet.

21 * Praesens cauta docet quae lis divortiet usque,
 * Fidis amicitia firmis amorque legat.

19-20, In 8; 19; 25. (S.XIV).

21-22, In 47, (S.XV).

19. blesos, codd. (correxi).

21. que divorciet, cod. (correxi).

22. amicicia, cod. correxi.

19. This verse, alone, is contained in the distichs of Cato Book III, no.4, in Baehrens' edition. The second verse of Cato is entirely different from this.

21-22. These verses occur in only one manuscript and are very obscure; divorciet is probably for divortiet. The sense of verse 22 seems to be that friendship and love give rewards to the faithful and the steadfast, but the text has been sadly corrupted, if the verses were ever properly formed, which may be doubted.

Ms. not Cauta, but carta (?) This (21-2) is a terrible mangling
 " que, but quia
 " divorciet, " divorciat
 " fidis " fides
 " firmis " firmus
 " legat " ligat
 " what the ms. says!

Table XIX.

15 Nemo suae carnis nimium laetetur honore, Ms 6 K
 Ne vilis factus post sua fata gemat.

17 Cum pulcher fueris, deformem spernere noli,
 Turpia namque vigent, saepe decora cadunt.

19 * Dicunt doctores: [quod] rara est concordia formae
 * Securique status atque pudicitiae.

21 * Non honor est sed onus t spes lesima ferentem
 * Utilis horriditas non onus est sed honor.

 15-16, In 4; 20 (in margine); 22 (in margine) (S.XII). 13;
 15; 23; 25; 28; 33; 54; 68; 69; 72; 75, (S.XIII). 3; 5;
 8; 14; 16; 18; 19; 21; 30; 35; 38; 45; 50½; 52; 57; 64;
 (S.XIV). 1; 1A; 1B; 24; 31; 34; 36AA; 43A; 44; 46; 47;
 48; 55; 58; 70; 77. (S.XV).

17-18, In 13; 75. (S.XIII). 3; 18; 38; 45. (S.XIV). 1A; 43A;
 48; 49; 55; 58; 77. (S.XV).

19-20, In 8; 19; 35. (S.XIV).

21-22, In 48. S.XV.

 15. ne, 1A. sue, codd. (Froehner correxit). forme, 1; 3; 44.
 nimio, 3; 5; 55; 64; 69. nimis, 77. tantum, 8; 19; 35.
 letetur, codd. (correxi). amore, 36AA; 33.

16. ut, 47. plus, 8; 19; 35. facta, 8; 13; 15; 19; 24; 35;
 44; 54; 68; 69; 74. dampna, 1; 3; 14; 30; 31; 43A; 52;
 58; 64. damna, 1A; 48; 55; 77.

17. tum, 55. fuit, 45; 75. deforme, 18.

18. vigeat, 13. fugent, 49.

19. forme codd (correxi).

20. pudicicie, codd. (correxi).

Fable XIX. Continued.

19. Quod which spoils the verse is doubtless a gloss.
21. This verse is faulty in metre and sense. I have indicated the words which seem to be corrupt.

Fable XX.

17 Incerta pro spe non munera certa relinque,
Ne rursus quaeras forte nec invenias.

19a Indicio plebis non fallit 'habes' sed 'habebis',
19b* Unum quod tendis praepono duobus habendis;
20 Plus valet hoc tribuo, quam tribuenda duo.
22 * Plus valet in dextra volucris quam quatuor extra.
23 Qui que tenet, teneat quod cepit dextera prompta.
Ad praesens ova sunt <vel> meliora feris.

17-18, In 22, (S.XII)... 13; 75, (S.XIII). 3; 14; 45; 38; 52,
(S.XIV). 1; 31; 43A; 44; 48; 49; 55; 58; 77, (S.XV).

19-20, In 54 S.XIII. 20 in Apologus.
19a, In Apologus. 22, -16. (S.XIV).
23-24, In 8; 19; 35. S.XIV.

17. ne, 13; 22; 31; 48; 77.
18. si, 43A; 44; 49: sed, 77. rursum, 31. queras, 1; 13;
22; 38; 48; 49; 55. ne, 22. invenias, 13; 58; 75.
24. precens, 8. adpresens, 19. precans, 35 (correci).

Verses 19a, 19b are different versions of the hexameter.
Verse 20 appears in 54 with verse 19b and in the Apologus it
occurs as the second line of the couplet of which verse 19a
forms the first line.

19b. The last word is hard to make out but is probably habendis.
24. Something is needed to fill out the line, I suggest vel .

Fable XX. Continued.

"Ad praesens" probably means "at the moment". The sense of the verse seems to be "Eggs at the time (i.e. when you have them) are better than full grown fowls (that are yet to come)". Note the faulty quantity in $\check{\text{ova}}$.

Fable XXI.

15 * Si quis in extrema propria non sede locatur,
 * Tempore decedat cum sua quisque petit.

17.* Exemplo simili vitare pericula debes,
 * †Vistans quando malum† videris esse tibi.

19 * Non hominem reddit virtus aliena timendum
 * Viribus ex propriis est metuendus homo.

 15-16, In 44; 48; 55. (S.XV).

17-18, In 49 (S.XV).

19-20, In 48; 55; 58.(S.XV).

 15. ede, 55.

16. descedet, 44; 55. petat, 48. petit, 55.

 15. I do not understand the appropriateness of extrema here.

18. Vistans is obviously corrupt.

Perhaps one should read "Evitans quando videris esse tibi"
 omitting malum as a gloss to give a subject to esse, whereas in
 reality pericula from verse 17 holds over.

Fable XXII.

21 * Invidus ut non sis nec avarus nostra fabella
 * Edocet his casibus, ne similem subeas.
 23 * Omnia dat cupido, sua non perit in cupido.

21-22, In 55. (S.XV).

One example in 55. - 2

23, In 57. (S.XV).

21. Note the error in ut non and in fabella although the latter is excusable, see above on epimythium to Fable VI.

22. Note the false quantity in casibus.

23. Note the false quantity in the first cupido which is intended for the substantive. *No!*

Fable ~~XXIII.~~

25 * In damnum alterius spem tu tibi ponere noli;
* Fallere qui satagit, fallitur arte sua.

25-26, In 8; 19; 35. (S.XIV).

25. dampnum, codd.(correx). ponete, 35.

25. One might have expected in damno, but I hesitate to change the text.

26. I find no parallel to satagere with the infinitive, but it was doubtless intended to mean "be in haste to deceive".

Fable XXIV.

17. Ne credas aliquem, docet ista parabola forte,
Exemplo vacuo credere velle tibi.

19. Nec pictae tabulae, nec testi credito per se;
Nam pellectus eris, si male credideris.

21. Est homo simplex praecellens omnia bruta,
† Hit cum in multis sint tamen apta iocis.

23 * Quod prodest duram iacturam reperaturam,
* Que modicum dat simil et praesenti.

25 * Decipiunt aures pictura oculos <que> poesis.
* Crede <vel> huic vel ei falleris hoc vel ea.

17-18, In 30; 57. (S.XIV). 34.(S.XV).

6
32
41

19-20, In 43A; 49, (S.XV).

21-22, In 31: (S.XV).

23-24, In 44. (S.XV).

25-26, In 1A; 44; 48; 55.(S.XV).

17. perabola, 30; 57.

19. picte tabula, codd. (Correxii).

22. an Haec?

25. cineres, 1A; 35. Que addidi metri causa.

26. credis, 44. credas, 48. Vel addidi metri causa.

17. Note the false quantity in parabola.

21. Note the false quantity in homo.

Fable XXIV. Continued.

22. Note the hiatus between cum and in, and the false quantity for cum.

23-24. These lines are unmetrical and make no satisfactory sense. I have not ventured to emend them.

Fable XXV.

17. Nemo nimis cupide sibi res desideret ullas,
Ne, cum plus cupiat, perdat et id quod habet.

19 * Qui videt infantem nihilominus omnia nescit,
* Quae fortuna dabit quae feret ipse puer.

M.61.

17-18, In 4; 20; 22.(S.XII). 13; 15; 25; 28; 33; 54; 68; 69;
74; 75; 78.(S.XIII). 3; 5; 8; 14; 16; 18; 19; 21; 35;
38; 45; 50 $\frac{1}{2}$; 52; 57.(S.XIV). 1; 1A; 24; 31; 34; 43A; 44;
46; 47; 48; 48A; 49; 55; 58; 77.(S.XV).

19-20, In 8; 19; 35.

17. cupid, 5. tripide, 8; 19. rapide, 35. male, 33; 74; 68.
sic, 14. nimias, 15. desiderat, 24.

18. nam, 20; 75. dum, 1; 3; 8; 19; 22; 28; 31; 33; 34; 35;
44; 45; 47; 50 $\frac{1}{2}$. tum, 13; 48. capiat, 1A. cupeat, 59.
perdit, 44; 50 $\frac{1}{2}$; 75. hoc, 8; 13; 15; 18; 19; 21; 22;
24; 33; 35; 38; 47; 57; 68; 69; 74; 75; 78. illud, 48A;
77.

20. que (bis) codd.(correxi).

Fable XXVI.

13. Non citius blandis cuiusquam credito verbis, *Mark*

Sed si sint fidei, prospice quid moneant.

Ex. 2. 2. 12

13-14, In 4; 20; 22. (S.XII). 10; 13; 15; 23; 25; 28; 33; 54;
 56; 69; 72; 74. (S.XIII). 3; 14; 18; 30; 36A; 45; 50 $\frac{1}{2}$; 52;
 57; 64. (S.XIV). 1; 1A; 24; 31; 34; 36AA; 43A; 44; 46;
 47; 48; 49; 55; 58; 64A; 70; 77. (S.XV).

13. ne, 10; 15; 24; 31; 34; 44; 47; 49; 50 $\frac{1}{2}$; 57; 58; 64; 69;
 74. nec, 14; 23; 36AA; 33; 56; 48. noli, 36A. pro-
 peres, 22; 23; 36AA. tutum est, 1; 1A; 13; 18; 55.
 monet, 20; 45; 48. debes, 3; 64A. placidis, 55. plandis,
 43A; 77. blande, 1A. fallacibus 49; 43A; 77. cuiusdam,
 33; 36AA; 30; 34; 45; 47; 64; 70; 72. credite, 24; 10.
 credere, 1; 1A; 3; 13; 18; 20; 22; 23; 36AA; 36A; 30; 31;
 33; 34; 48; 43A; 69; 72; dictas, 10; 13; 14; 18; 23;
 36AA; 44; 52; 55; 70; 72.

14. set, codd. (correxit Froehner). si, 22; 69. furit, 4.
 fuerint, 38; 58. fidi, 36A; 52. fidens, 74. videi, 77.
 respice, 15; 34; 50 $\frac{1}{2}$; 52. quis, 1; 3; 18; 20; 23; 25; 28;
 33; 36A; 36AA; 45; 46; 52; 57; 64; 70; 72. que, 4; 13;
 15; 25; 30; 34; 44; 47; 54; 56; 64. quod, 74. moneat,
 1; 1A; 3; 31; 47; 58; 77. monuit, 4; 13; 22; 24; 30; 33;
 34; 44; 45; 56; 57; 64; 74. cum moveas, 55.

Fable XXVII.

11 * Omne genus virtutum nam prudentia vincit,
* Virtutum mores regulat arte sua.

11-12, In 8; 19; 35. (S.XIV).

prudencia, 35.

Fable XXVIII.

17. Vix castigatur cui semita recta negatur;
 Quod mala mens didicit, perdere vix poterit.

19. Tauro sunt similes † sic ab bona quique † rebelles,
 Quos nec verba regunt, verbera nec reprimunt.

17-18, In 42.(S.X in margine a manu altera). 20.(S.XII). 54;
 68.(S.XIII). 57.(S.XIV). 1; 1A; 24; 43A; 44; 48; 49; 70;
 77; 58.(S.XV).

19-20, In 49; 43A.(S.XV).

17. castigat, 20. cum, 77. semina, 58. negat, 20. regatur,
 42.

18. quae, 42. que, 48. male, 1; 1A; 20; 48; 70; 77. docuit,
 58. didiscit, 70. dicit, 77. non, 20; 44; 49; 57.
 poluit, 20; 44; 49; 58; 70; 77. posuit, 54. poteritus,
 68.

19. Thauro, codd.(correxit Froehner). ad bona, 43A.

20. ne ... ne, 43A.

Froehner reverses the order of these couplets, but since
 verses 17-18 appear in the earlier manuscripts, I place them
 first.

18. Froehner needlessly conjectures non for vix.

19. Froehner amends "similes pravo quicumque". I do not
 venture to accept it.

Fable XXIX.

23. Qui bene proloquitur coram, sed postea prave, ^{Min 6 k}
Hic erit invisus, bina quod ora gerat.

23-24, In 62. (S.XI in margine a manu S.XII). 20; 4. (S.XII).
13; 15; 17; 25; 28; 33; 54; 56; 66; 68; 69; 74; 75; 78.
(S.XIII). 3; 5; 18; 21; 30; 36A; 38; 45; 52; 57. (S.XIV).
1; 1A; 24; 31; 34; 36AA; 43A; 44; 46; 47; 48; 49; 55; 58;
64A; 70; 77. (S.XV).

23. nam, 62. colloquitur 20, set codd. (correxit Froehner).

24. ferat, 1; 24; 45; 48; 57; 62; 68; 69; 74.
gerit, 1A; 15; 20; 25; 33; 55; 66; 75.

24. Froehner transposes erit and invīsus needlessly.

Fable XXXI.

13. Cum dives persona brevem maiorve potestas
Subdere vult sibimet; si nequit, ira tumet.

13-14, In 20.(in margine); 22.(S.XII). 17; 25; 28; 36; 54;
68; 72; 74; 75; 78:(S.XIII). 3; 5; 38; 45; 57 (S.XIV).
1; 1A; 24; 34; 43A; 44; 46; 47; 48; 49; 58; 70; 77.(S.XV).

13. dum, 3; 38. tum, 25.

14. volt, 5; 44; 48; 49. desinat, 17; 20; 25; 28; 34; 46;
47; 74. nequid, 36. tumes, 17; 28. tumens, 25; 34;
47; 68; 74. tumet, 1A.

Fable XXXII.

13 * Sic quicunque deos uno male tempora poscunt,
 * Iustius his etiam vota diurna negant.

13-14, In 5.(S.XIV). 44; 48; 58.(S.XV).

13-14.in margine a manu altera, 5.

13. shic, 48.

14. hiis, codd (correxi).

In all other manuscripts these two lines occur as a part of Fable XXXIII and are so accepted by Froehner, Ellis, and Baehrens, though Cannegieter and Lachmann reject them. In the archetype of these manuscripts, the two verses became detached and were then copied in the wrong place.

Fable XXXIII.

15 * Cum tibi cuncta petas, aequi transcendere metas
 * Desine, nulla metit qui sibi cuncta petit.

17 * Vite fortunam parantam damna futura
 * Ut caveas anser [dos] aurea quis det ova.

19 * Omittit totum qui tendit ad omnia votum.

15-16, In 44; 48.(S.XV).

17-18, In 48.(S.XV).

19, In 55.(S.XV).

15. equi, codd, (correx). petis, 48.

18. This line is probably intended as a pentameter. Dos is superfluous, being probably a gloss on aurea ova.

Notice the false quantity of ova. Some word like monet is needed for the sense of the distich but I do not see how it is to be introduced.

Not, dos - but dog [=doat] in ms.
 If it's a pent. why not
 omit anser from a gloss? as rising

Fable XXXIV.

21 * Sic non ^{homo grana} gravat metas ut ^{cum tua} conruat venerit aetas,
* Ad senii metas non aliena petas.

21-22, In 54. (S.XIII).

21. Grava may be intended for something like gravia. The general sense seems to be "That you may not reap misfortune when the proper time of life comes, do not seek inappropriate things down to the limits of old age."

Fable XXXV.

17 * Quod vili est carum, quod carum vile putemus,
* Sic tibi nec cupidus \dagger huic \dagger nec avarus eris.

17-18, In 8; 19; 35.(S.XIV).

18. sid, 8.

Huic seems to be corrupt. I do not know what should
be read in its place.

Fable XXXVI.

ocia writes.

19 * ~~Occia si vices periore cupidius artes,~~
* ~~occa busta~~
* Ac delicatis occia busca parant,

21 * Semper ~~t~~ aliquid ~~t~~ facito, ne te fallax inimicus
* Torpentem capiat, per sua lora trahat.
* Efficit ac nutrit labor hic animos generosos
* Proficit absque deo nullus in orbe labor.

19-24, In 8; 19; 35.(S.XIV).

20. *delitatis*, 35.

19-20. are hopeless, occia in lines 19 and 20 and busca in 20 are meaningless. I can find no such words in Du Cange or elsewhere.

20. There is a false quantity in delicaties.

21. T Gives nothing after `facto` in this line.

For aliquid perhaps quid was originally written.

化 37

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Fable XXXVIII.

13. Quisquis ab externis nuper devenerit oris,
Non decet indigenis, ut velit, esse prior.

W. W.

extra angl. in 71

13-14, In 4.(S.XII). 10; 15; 25; 28; 54; 68; 69.(S.XIII).
5; 14; 16; 38; 50 $\frac{1}{2}$; 52; 57. (S.XIV). 1; 1A; 31; 34;
43A; 44; 46; 48; 49; 55; 58; 77. (S.XV).

13. si quis, 14; 15; 16; 34; 43A; 49; 55; 58; 77.
extremis, 5; 14; 31; 34; 38; 43A; 44; 52; 55; 77.
devenerat, 14. horis, 1; 1A; 4; 5; 14; 15; 16; 25; 31;
48; 50 $\frac{1}{2}$; 52; 54; 68; 77.

14. decet, 43A. docet, 50 $\frac{1}{2}$. in gemus, 14. ingeneris, 52.
ipse delit, 31. velit, 69.

Fable XXXIX.

17. Saepe malum postquam fecit quod quisque piavit,
 Immunis causae et criminis esse cupit.

19. Non refert an sis * mediata vel immediata *
 Causa mali soli, lex ad utrumque facit.

 17-18, In 43A; 44; 49. (S.XV).

19-20, In 55. (S.XIII). 1A; 48. (S.XV).

 17. probari, 44. sepe codd. (correxi).

18. putat, 44.

 19. The thirteenth century manuscript contains only the
 first four words of the line "Non refert an sis". 1A reads
 ausi mediata et immediata, there can be no doubt "an sis" is
 the correct reading.

20. I do not understand sola; possibly it is corrupt.

Fable XL.

13 * Nobilitas sola est animumque moribus ornat;
 * Nobile cor superat nobilitate sua;

15 * Nobilitas morum praefertur in corpore toto;
 * Nobilium ritus fama vetusta facit.

* Omne hominum genus et per Christum nobilitatum,
 * Nobilitas eius transbeat omne genus.

* Filius est missus ut servos nobilitaret,

20 * Applaudens illi nobilis omnis erit.

 13-20, In 8; 19; 35.(S.XIV).

 15. prefertur, codd. (correx).

IV. THE INTERRELATION OF MANUSCRIPTS
AS SHOWN BY THE EPIMYTHIA

Only those epimythia which are contained in the text can be used in establishing a relationship between the manuscripts. Those in the margin by a later hand have, of course, no value in determining the source from which the manuscript was taken. The very early manuscripts do not seem to bear a very close relation to each other in this regard. Among the tenth century manuscripts two contain epimythia written in the margin by a later hand. Number 43 has five and 53 contains none of these but adds an entirely new one. The same is true of the eleventh century, only one manuscript containing epimythia. But these are of no value since they all occur in the margin.

The same thing is also true of the twelfth century manuscripts and it is not until the thirteenth century that we can begin to establish a relationship according to the epimythia. Beginning with the thirteenth century, Fables VI; X; XI; XII; XIII; XIV; XV; XIX; XXV; XXVI; and XXIX rarely appear without epimythia. The occurrence of the same epimythium in two or more manuscripts does not therefore necessarily mean that they are closely connected. One must also bear in mind that the copyists used great freedom in keeping or rejecting the epimythia feeling much freer in their treatment of these verses than in the regular text as the variants show.

In manuscript 15 of the thirteenth century, there

occurs for the first time the epimythium to Fable IV which begins "Dura minando tuum caveas." Only three other manuscripts contain this, i.e. 43A; 49; and 48A, all of the fifteenth century. In all four the epimythium is an integral part of the text. With a very few exceptions these manuscripts contain the same epimythia throughout, although this is the only place in which 15 appears to be closely connected to this small group. There are, however, several more proofs that 43A; 48A; and 49 belong to the same class. For example the epimythium to Fable VI appears after both V and VI in all three manuscripts and this peculiarity occurs in no other place. For Fable XXV, four manuscripts, 43A; 48A; 49; and 77 give the epimythium beginning "Nemo nimis cupide" after Fable VIII as well as after XXV. The epimythium, "Nec pictae tabulae" etc. is contained in only two manuscripts, 43A and 49. "Tauro sunt similes" etc. after Fable XXVIII is contained in the same two. "Saepe malum postquam" etc. is contained only in three manuscripts, 44; 43A and 49. From these facts one would conclude that 43A and 49 are very closely related. Both belong to the fifteenth century. One has either been copied from the other or they have had a common ancestor. 48A has been very much influenced by them, and 44 has either come in contact with them directly or their original.

A second group contains also rarer epimythia. Instances in which some connection between two or more manuscripts can be found are the following: "Si quis extrema" etc. to Fable XXI occurs in three manuscripts, 44; 48 and 55, all of the

fifteenth century. A second one to the same fable, "Non hominem reddit" etc. occurs in 48; 55 and 58 only. 1A; 44; 48 and 55 each contain the moral to Fable XXIV, "Decipiunt auris" etc. which occurs in no other place. The epimythium to Fable XXXIII beginning "Cum tibi cuncta" occurs only in 44 and 48. In both of these, the last two lines of the text are omitted thus showing a relationship between them. To Fable XXXIX we have the verses "Non refert an sis" etc. which occur only in 1A; 48 and 55. Thus from the appearance of these rare morals there seems to be an interrelation between the manuscripts 1A; 44; 48; and 55.

The manuscripts of the Krakau group (1; 1A and 1B) are also very closely related. They contain practically the same epimythia and many of the peculiar readings in common. In the sixth fable, all other manuscripts read "inaniter" while 1A and 1B both read "veraciter". In 1B it has been corrected in the margin by a different hand to "inaniter". The reading has absolutely no meaning and its occurrence in these two indicate a close connection. In the epimythium to Fable X beginning "Se risu" 1A; 1B; and 6^{4A} have the order "Sic qui-cumque novo risu" which occurs in no other manuscript.

However the most evident relationship and one that needs no other proof than a glance at the manuscripts occurs in a group from the fourteenth century, 8; 19 and 35. Every fable which appears in these three manuscripts contains epimythia. The older ones are always given and new ones added,

usually of a strictly religious nature. The new epimythia are written not only in bad verse but in extremely poor Latin and were undoubtedly made especially for this edition. Each manuscript contains exactly the same illustrations and the separate fables are followed by a French metrical translation. Epimythia like the following:

"Adam Samsonem, regem David et Salomonem

Femina decepit, cepit et arte sua" and

"Cernere festucam mos est in fratri ocello,

In propriis oculis non videt ipse trabem."

and especially the long series in Fable XL given above show that they were written in the school of some cloister.

The existence of yet other groups of related manuscripts could doubtless be established by a detailed study of peculiar readings, but the time at my disposal has not permitted me to draw further conclusions.





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